Illinois History
A Magazine for Young People
January, 2008
Volume 61, # 1

Table of Contents

Immigration in Mount Morris and the Surrounding Areas (page 68)
Jessica Weller
Oregon High School, Oregon
Teacher: Sara Werckle

Jean Baptiste Point DuSable (page 72)
Quentin White-Westerfield
Carbondale Community High School, Carbondale
Teacher: Nick Weshinskey

Chinese Students at the University of Illinois (page 75)
Alex Zhai
University Laboratory High School, Urbana
Teacher: Rosemary Laughlin

Eric Jansson, the Pathway for Swedes to America

Dominic Antonacci
All Saints Academy, Breese
Teacher: Stephanie Garcia

For centuries people from the many nations of the world came to America in hopes of finding freedom, opportunity, and wealth. Although the first immigrants did not always achieve their goals, they were able to create a path for their fellow countrymen.

Eric Jansson, one such immigrant, came from Sweden to America seeking religious reform, eventually settling in northern Illinois near Victoria, Knox County. Jansson, born in Landsberga, Sweden in 1808, was the son of Jan Mattson and Sarah Eriksdotter who were farmers. As a young man, he suffered from severe rheumatism and in 1830 had an acute attack causing him to fall. He experienced a religious vision revealing to him a new way of thinking. This led him away from traditional Christianity. He believed this message gave him the power to grant Christ's perfect grace to others. Once he bestowed this grace, they were not just sinless, but were no longer able to sin.

Jansson gathered a small group of hardworking uneducated farmers, and within ten years, had attracted hundreds of followers. His religion became popular, because many Swedes were distraught by the power of the state and the Lutheran church, the official religion of Sweden. Jansson's followers were also banned from practicing any other religions, even in the privacy in their own homes. Most of Jansson's followers were awed by his teachings, eager to follow the charismatic messiah, Jansson.

When Janssonists put their beliefs into action, they received unfavorable attention from the Lutheran church. In spite of this, they continued with church services, even though some were threatened by state officials. In 1844, Jansson, opposed to the church

and worldly learning, instructed his followers to hold book burnings. As a result, he was arrested by state officials, and he and his followers were accused of heresy.

Between 1844 and 1845 the Janssonists seemed to be in constant turmoil with the law and the Lutheran church. Not able to practice their religion freely, Jansson and his followers thought it best to leave their homeland and immigrated to America. Before taking such a drastic step, Jansson chose Olof Olsson, a preacher and close friend, to pursue the mission.

On December 18, 1845, Olsson landed in America in search of land for the Janssonists to build a colony. While in New York, he met a Sweden immigrant, Olof Gustaf Hedstorm, who told Olsson about land in Victoria, Knox County Illinois, where Hedstorm's brother had settled. Olsson traveled to Illinois to meet with him. In 1846 Olsson wrote Jansson telling him he purchased eighty acres and called it "Bishop Hill" after Jansson's birthplace, Biskopskulla.

Since Jansson had been jailed for committing a felony, the Swedish police forbade him to leave Sweden, especially with large numbers of followers. Consequently, the Janssonists petitioned the King, who allowed them to leave Sweden. However, the law was still looking for Jansson. He knew he needed to find a way to cross the border without being noticed. In the summer of 1846, believe it or not, Jansson, dressed up as a woman, boarded a ship with his followers and left for America.

After arriving in America, Jansson led the first 150 people to Bishop Hill. These immigrants suffered through a harsh winter and more than a quarter died. Even though the winter was deadly, still others immigrants followed. They divided up jobs according to ability. Some took up farming, shoe making, and local railroad work. They helped one

another build homes, and they shared their possessions willingly. By the end of 1847, there were 1000 people living in Bishop Hill.

Although the colony was doing well for a time, there were two factors that eventually led to its weakening – money and disease. No matter how much the immigrants conserved, they never had enough money. Eventually, cholera struck the colony, killing hundreds and leaving the colony in ruins.

In 1849, Jansson's cousin, Lotta Jansson, was granted the right to marry John Root, an educated and civilized member of the community. Even though the cholera epidemic was still a threat, Jansson would not permit a doctor to come and heal them. Fearing cholera, Root, his wife, and child escaped and fled to a nearby city. Unfortunately, Jansson's followers brought them back since Root agreed that Lotta would always remain living in the colony. John tried running again and made it as far as Chicago, but was brought back once again. Finally, Root knew his only recourse was to take Jansson to court. However, the trial never reached a conclusion because Root shot Jansson on May 13, 1850, at the courtroom in Cambridge, Illinois sending Root to jail and ending Jansson's reformation.

After Jansson's death, the colony continued producing brooms, linens, wagons, carriages, and bricks. However, in 1857, the colony went bankrupt, forcing the families to move. Unfortunately, in 1861 the Bishop Hill colony dissolved.

Even though the colony no longer existed, letters were still sent back to Sweden to convince the Swedes of the "bountiful country" they had found. More than 122,000 Swedish immigrants came to America during the next decade. Although many just passed through, others settled throughout the Bishop Hill area.

Jansson did help establish a gateway for future Swedish immigrants, though the only marks left of Eric Jansson's dreams are monuments and museums. A monument in Bishop Hill park reads, "Dedicated to the memory of the Hardy Pioneers, who, in Order to Secure Religious Liberty, left Sweden, Their Native Land with all the Endearments of Home and Kindred, and Founded Bishop Hill Colony on the Uninhabited Prairies of Illinois." These words tell the story that inspired thousands of Swedish immigrants to seek a better life in America.

If you visit Bishop Hill, you will find a town that is on the national and state historical registers. With 856 households, Bishop Hill has become an attraction for many. [From "Bishop Hill." *Illinois.Com*. 2007. Museums. <http://www.illinois.com/details/museums.php?id=410> (Sept. 27, 2007); Wini Caudell, "History of Bishop Hill." *Illinois Ansestors*. 1908. <http://www.illinoisancestors.org/swedes/bishophillhistory.htm> (Sept. 17, 2007); Lowell A. Dearinger, "Bishop Hill Colony," *Outdoor Illinois* July 1965; Paul Elmen, *Wheat Flour Messiah*; John E. Hallwas, *Western Illinois Heritage*; Percie V. Hillbrand, *The Swedes in America*; David G. Lowell, "A Prairie Dream Decaptured." *American Heritage Magazine* Oct. 1969. <http://www.americanheritage.com/articles/magazine/ah/1969/6/1969_6_14.shtml> (Sept. 17, 2007); and Mark Wyman, "Door Way to Illinois," *Bishop Hill*. Northern Illinois University. <http://www.lib.niu.edu/ipo/1999/iht629902.html> (Sept. 17, 2007).]

Italian Immigrants to Collinsville

Meghan Brunton
Good Shepherd Lutheran School, Collinsville
Teacher: Michael Voss

Many immigrants from all over the world came to America in search of a better life. Many Italian immigrants came to Collinsville for the same reason. They came to escape the turmoil that followed the revolution that was taking place in Europe in the1840s. Collinsville was close to St. Louis and the Pennsylvania Railroad later ran through the area. The area was rich in clay used for making bricks. It was also rich in coal that was close to the surface and could be easily mined.

The Lumaghi family was very involved in starting the mining industry in Collinsville. Dr. Octavius Lumaghi was born in Milan and educated at the University of Pavia. In 1845, he moved to St. Louis and opened a medical practice. In 1854, he decided to build a summer house in Collinsville. The home was located on a hill just north of Lebanon Road where Glidden Park is today. Octavius built the Collinsville Zinc Works and four different coal mines. He encouraged other Italians to come to Collinsville to work in the mines. Italian emigrants were leaving hard times and revolutions in the old country and were heading to Collinsville because the coal mines were offering work. Lumaghi probably liked this because he did not have to pay for passage or recruit men to work for him. Italian miners from North and South Dakota and Colorado also came to Collinsville to work in Lumaghi's mines. This is why there is a large Italian population in Collinsville today.

Octavius's son Louis Lumaghi, also played an important role in the development of Collinsville. He was a pitcher for the Collinsville Reds baseball team. He was also a

prime mover in organizing the Commercial Club, which is now the Chamber of Commerce. Louis also served as the eighth mayor of Collinsville for four years.

An influential Italian immigrant of personal interest to me was Dino Fratiglioni. He was my great-grandfather by marriage. He was born to Eusebio and Julia Fratiglioni in Italy on February 11, 1910, and traveled to Illinois with his mother to join his father when he was a young boy. His father worked in the coal mines and later, he too began to work there. Dino served as the president of the Progressive Mine Works of America and later also served as the Secretary/Treasurer. The Progressive Mine Workers of America Union helped poor families and they also helped improve the working conditions in the mines. In World War II, the Union also gave to the war effort by buying Liberty Bonds and donating to the Red Cross.

In addition to working in the mines, early Italian immigrants in Collinsville had to have some fun. They participated in log rolling, house raising, harvests, corn husking, wedding celebrations, and horse racing. The Italian Fest is a celebration of the heritage of Italian immigrants in Collinsville which is still going on to this day.

As Collinsville grew so did the number of Italian immigrants in the area. The Italian influence affected many aspects of life including religion, language, architecture, business, civic affairs, and social events. In 1885, the city hall was built. It was designed in the Italian style. The Collinsville Miners Institute was built in 1918 entirely by miners' wages. The Miners Institute was a place that held many civic and cultural events. [From "Lumaghi Coal Company of Collinsville," *Edwardsville Intelligencer*, (No date on article); "Lumaghi Descendants Returning Here for Fest," *Collinsville Herald*, Sept. 17, 1992; "Lumaghi-Why This Name Is Important to the Italian Fest,"

Collinsville Herald, Sept. 17, 1992; Lucille M. Stehman, *Collinsville-A Pictorial History*; and Brett Turner, "The Lumaghi Family's Impact on Collinsville," *Illinois History-A Magazine for Young People*.]

Forging a Pan-Ethic Identity: The Founding of the Asian American Studies Program at the University of Illinois

Robert J. Diehl
University Laboratory High School, Urbana
Teacher: Adele Suslick

When Betty Lee Sung, Class of 1948, was a student at the University of Illinois, she was among only a handful of Asian American students there. Almost sixty years later, there are approximately 4,000 Asian American students on campus. This group includes American citizens and resident aliens whose ancestry can be traced to the Asian continent and the Pacific Rim. Unlike students in the past, this group now has a program dedicated to the study of its heritage. The Asian American Studies Committee was created at the university in 1997 and developed into the Asian American Studies Program (AASP) three years later. The first director was George T. Yu, also the Director of the Center for East Asian and Pacific Studies. The program soon solidified its own identity, including hiring a new director, Kent Ono, and creating a variety of programs. AASP is an academic unit of the university dedicated to the research and teaching of the Asian American experiences and their cultural roots. It sponsors courses in Asian American Studies across many academic disciplines (e.g., History, Theatre, and Communications). In addition, the program offers an undergraduate degree minor and sponsors guest lectures, visiting scholars, and academic conferences. The AASP was founded because of three factors: changing student demographics, student demands, and the desire to emulate peer institutions.

Changing demographics led to a greater number of Asian Americans in Illinois and at the university, thereby stimulating demand for a university program. Historically, Illinois had few Asian Americans among its population. In 1900, there were only

120,000 people of Asian descent in the whole country according to the U. S. Census, only a small number of whom resided in Illinois. The latter were mainly groups of Vietnamese and Filipinos concentrated in Chicago. Only a relatively few Asian Americans attended the University of Illinois; as late as 1970, there were fewer than 400 Asian American students. Most Asians on campus at the time were foreign exchange students and not permanent American residents.

Changes in immigration law led to a larger number of Asian immigrants who came into the United States. The Immigration and Nationality Act of 1965 removed restrictions on non-Western countries, leading to large increases in immigration from Asia. The Vietnam War and U.S. economic prosperity also increased the number of Asian immigrants; refugees from Vietnam and South Asia settled in Illinois and economic immigrants from Asia also sought jobs in the Chicago area. Between 1970 and 1990, there was over a 600% increase in the number of Asian Americans in the U.S. In Illinois, the number of Asian Americans increased from 40,000 to over 300,000. Immigrants were often professionals who wanted higher education for their children. These new immigrants started families and within one generation many of their children attended the leading university in the state, the University of Illinois. By 1990, there were 3,000 Asian American students enrolled.

Following from increased Asian American enrollment were student demands for an Asian American program, but these did not take shape until the 1990s. Various Asian student organizations and clubs were already on campus, some dating back to the 1930s and 1940s. Yet these were based on country of origin, and there was no overarching sense of Asian identity. Asian Americans traditionally held specific national identities

rather than pan-Asian ones, and politically they tended to act separately from one another. As a result, there were numerous different Asian American communities. Such communities had lingering animosities with one another, based on old national conflicts (e.g., Japanese-Korean). There was student activism in the 1970s, including a proposal for an AASP (Asian American Alliance, 1973), but the movement failed because of the small number of Asian American students. Asian Americans were also not seen as a minority group that merited special attention.

In the 1990s, Asian American students began to adopt a pan-ethnic identity, perhaps because they found themselves in a multicultural setting at the University of Illinois. Student leaders from a variety of Asian American backgrounds began to build coalitions and united over two issues: an AASP and a cultural center. Illinois students were similar to other Asian American students around the country who wanted such units in order to combat racial prejudice and to dispel the myth that they were a "model minority." The few existing courses in Asian American studies were not enough to satisfy student activists and indeed only fostered more interest in formal programs. However, there were no student demonstrations calling for change. This was quite different from the founding of other ethnic studies centers at the University of Illinois and around the country. Student pressure, in the form of proposals and petitions with hundreds of signatures, led the University of Illinois to the form an Asian American Studies Committee that recommended an AAS curriculum, which subsequently evolved into the AASP program.

The creation of the AASP was also a result of the university trying to emulate peer institutions. Major California universities (e.g., UCLA and UC-Berkeley) developed

such programs in the 1960s and leading Big Ten universities (e.g., Wisconsin and Michigan) began Asian American programs a decade ahead of the University of Illinois. To remain competitive in recruiting students and faculty, the university had to initiate its own program. From contact with administrators at other Big Ten universities, the university learned from their experiences. Student leaders did as well by attending conferences at universities with AASPs. The university was not alone in developing an AASP at this time; the number of American universities with such programs doubled in the 1990s.

It took many years before increased Asian American student enrollment, student activism, and the desire to follow in the footsteps of peer institutions came together at the University of Illinois to form the AASP. In contrast, the Afro-American Studies and Research Program was founded more than thirty years earlier. The same factors that led to the creation of the AASP are likely to promote its continued development. There has already been an expansion in the number of AAS courses, now numbering twenty-five. More faculty members are being hired in this area, with fifteen core AASP faculty and ten affiliated members currently on staff. AASP has submitted a proposal for an AAS undergraduate degree major, and it is also looking to create a doctoral program.

After Betty Lee Sung graduated from the University of Illinois, she became a pioneer in Asian American Studies, writing one of the first histories of Asians in the United States. Even so, she could not foresee how successful the AASP would become: "I am just flabbergasted at the extent that Asian American Studies has blossomed at Illinois." [From "About Us," *Asian American Studies Program*. University of Illinois. <http://www.aasp.uiuc.edu/aboutus.html> (Aug. 28, 2007); Asian American Alliance.

"Proposal for an Asian American Studies Program." Letter. Feb. 1, 1973; Asian Nation. "The 1965 Immigration Act." <http://www.asian-nation.org/1965-immigration-act.shtml> (Oct. 7, 2007); Leon F. Bouvier, and Rosemary Jenks. "Shaping Illinois: The Effects of Immigration 1970-2020." Center for Immigration Studies. Mar. 1996. <http://www.cis.org/articles/1996/illinois.html> (Aug. 28, 2007); Mitchell Chang, "Expansion and Its Discontents: The Formation of Asian American Studies Programs in the 1990s," *Journal of Asian American Studies*, 2, 2 (1999; Richard Chang, *Asian American Studies 10th Anniversary Celebration: Opening Remarks and Panel One Discussion*. DVD. (Mar. 2, 2007); Wendy K. Cho, "Foreshadowing Strategic Pan-Ethnic Policies: Asian American Campaign Finance Activity in Varying Multicultural Contexts." *State Politics and Policy Quarterly* 1, 3 (2001); Clarke Cunningham, *Asian American Studies 10th Anniversary Celebration: Opening Remarks and Panel One Discussion*. DVD. (Mar. 2, 2007); "Demographics." *Asian American Cultural Center*. University of Illinois. <http://www.odos.uiuc.edu/aacc/community/demographics.asp> (Aug. 28, 2007); Beth Finke, "Crouching Tiger, Hidden Dragon." *Illinois Alumni* Mar.-Apr. 2006; Vida Gosrisirikul, *Asian American Studies 10th Anniversary Celebration: Opening Remarks and Panel One Discussion*. DVD. (Mar. 2, 2007); Charles Keely, "Effects of the Immigration Act of 1965 on Selected Population Characteristics of Immigrants to the United States." Demography, 8, 2 (1971); Student historian's interview with Viveka Kudaligama (Sept. 14, 2007); Sharon Lee, "(Un)seen and (Un)heard: Redefining Asian American 'Minority' Status at the University of Illinois, 1968- 2005." (Apr. 30, 2007); Kent Ono, "Asian American Studies Program Celebrates a Birthday." Interview with Colin Bird. *The Daily Illini* [Champaign-Urbana] 2 Mar. 2007.

<http://media.www.dailyillini.com/media/storage/paper736/news/2007/03/02/News/Asian.American.Studies.Program.Celebrates.A.Birthday-2755155.shtml> (Aug. 28, 2007); "Program Overview." *The Afro-American Studies and Research Program*. University of Illinois. <http://www.aasrp.uiuc.edu/about/overview.html> (Aug. 28, 2007); Okiyoshi Takeda, "One Year After the Sit-In: Asian American Students' Identities and Their Support for Asian American Studies." *Journal of Asian American Studies*, 4, 2 (2001); Wendy K. Tam, "Asians - A Monolithic Voting Bloc?" *Political Behavior* 17, 2 (1995); United States Census Bureau. Population Division. *Region of Birth of the Foreign-Born Population: 1850 to 1930 and 1960 to 1990*. 18 Jan. 2001. <http://www.census.gov/population/www/documentation/twps0029/tab02.html> (Sept. 30, 2007); and George T. Yu, *Asian American Studies 10th Anniversary Celebration: Opening Remarks and Panel One Discussion*. DVD. (Mar. 2, 2007).]

Early French Immigration to Peoria

Alexa M. Eggers
Washington Gifted School, Peoria
Teachers: Mindy Juriga and Janelle Dies

Imagine being dropped off in an area of the United States where all the land is flat, and no one is in sight except for the many Native American tribes off in the distance. Peoria, Illinois may be the heartland of the Midwest, but it did have immigrants from many places in Europe. One of the most important immigrant groups in Peoria was the French, who greatly influenced the area. Unlike many areas in the East and in Europe, the Peoria area had very fertile soil. Because the French founded Peoria, small business and agriculture characterized the economy significantly.

Louis Joliet and Pere Marquette were two of the very first explorers to what is now Peoria, in 1673. But before they even explored the area, the Peoria area was inhabited by the Illinois Confederacy of five tribes. This area was, at the time, known as "Old Peoria." In Old Peoria in 1691, there were four structures that were used for lodging and stores. These were the beginning of a flourishing settlement that lasted for years. After Joliet and Marquette left, Robert Cavalie Sieur de LaSalle and Henri de Tonti came to Old Peoria on January 5, 1680. But, unfortunately in 1702, conditions in Old Peoria became harsh and people started leaving the area for Starved Rock. Old Peoria was eventually abandoned in 1797, due to Indian attacks; few people remained there and lived among the tribes of Indians. The area remained that way for about fifteen years, and then was re-inhabited by the French again, in 1812. The settlement was called "New Peoria" and founded by Jean Baptiste Maillet. Finally, on January 13, 1825, the Illinois General Assembly deemed Peoria a county.

Of course, Peoria would have never been established or thrived as a county without certain people in history. Henri De Tonti was born in 1650 in France, and joined the army at age eighteen after completing school. That is where he and LaSalle came upon each other. In 1677, LaSalle went back to France to look for a fellow explorer to help him venture to Illinois. LaSalle's full name was Robert De LaSalle, and he was also originally from France. Unfortunately, at the height of his adventures and success, he was killed by his ship's crew on the way back to Peoria from an exploration. There was also Jean Baptiste Maillet, who is known for founding Peoria's permanent settlement, who was born in French Canada in 1753. The Eads family was extremely important to the area then as well. Rebecca Eads was the first French-American to the site of Peoria. Her husband, Abner Eads, was the sheriff of Fulton County, which included Peoria in 1823. He also was a trader with the Indians in the area. Other important people were John L. Bogardus, who was Peoria's first lawyer, and Dr. Augustus Langworthy, who was Peoria's first physician. A man named John Hamlin settled in Peoria in 1822. He built the first frame house, and built a flourmill on Kickapoo Creek.

It was also important to know exactly where and how the Peoria settlements came to be located where they are now. Because of LaSalle's death, Tonti, and François de La Forest followed the Indian tribe's wishes, and moved Ft. St. Louis to the Peoria area. When a United States team surveyed the area, they found that the earliest Peoria settlement was located near Cornhill and Adams Street, in the downtown area. When Peoria was first deemed a county, it included Galena and Chicago within the county.

The French originally came to expand their fur trading empire. But when Joliet and Marquette explored the area for the first time, they stayed near the friendly Indian

tribes, who allowed them to try wild oats, beans, melons, and bison meat. After exploring for a while, they later realized that the flat plains and fertile soil would be able to support vegetation that could feed a large group of people. Many small businesses grew in Peoria, most being traders or people with professions or special jobs.

The question that could be asked is, what does all of this have to do with the impact of the French on Peoria's business? Well, there was numerous ways they influenced business. For instance, if Peoria was not seen as a good place to expand the fur trade, and was not explored by Joliet and Marquette, it never would have been founded. Further, if they had not stayed with the Indian tribes and tried the crops, the French would not have thought of growing crops. Without some of the French that settled in Peoria, many techniques and equipment used for agriculture would not have been developed. John Hamlin created the first flourmill in Peoria. Along with that, he offered many jobs to people. Many people of the village also traded with the Indians to gather merchandise since there were very few manufacturers in the area. That was a major business for traders, merchants, and fur makers of that time. The location also played an important part in agriculture and fur trade. Considering the main area of the Peoria settlements around the Illinois River, the river was used for fishing and catching game to use for fur.

Because the French founded Peoria, small business and agriculture were key parts of Peoria's economy. Even though LaSalle and Tonti were supposed to expand fur trade in Peoria, they found agriculture to be extremely useful, and eventually changed the economy of Peoria. The important people and everyone who lived in the area adapted many techniques and technical advances that changed the basis of agriculture too. All in

all, without those people, the economy of Peoria would never be as well off as it is now. [From Moore Barr, et al., eds, *Intensive Archaeological Explorations for Peoria's Eighteenth Century French Village*; Rodger Biles, *Illinois*; Janine Crandell, *Peoria Township History.* Dec. 13, 2004. <http://www.peoriacountyillinois.info/twp_histories/peoria_twp.html> (Aug. 27, 2007); and George May, *Students History of Peoria County, Illinois*.]

Yiddish Theater: A Hope in the Face of Hardship for Eastern European Jewish Immigrants in Chicago, 1880s to 1940s

Jamie Ehrenpreis
Niles North High School, Skokie
Teacher: Sarah Stucky

Jewish immigrants arriving in Chicago were travel-weary and downtrodden. Yiddish Theater offered hope. Despite poverty and prejudice in America and their home countries, these Eastern European Jews found a means to preserve their culture in the Chicago Yiddish Theater.

Between 1880 and 1925, eighty percent of the Jews living in Chicago were from Eastern Europe. Jews immigrated to the United States in response to anti-Semitism especially in Russia, where Jews were blamed for the war between Japan and Russia. Pogroms (attacks specifically directed at Jews) were prevalent. These Eastern European Jews (Ashkanazim) brought their own vibrant culture. More than ninety percent spoke Yiddish, a blending of Old-French, Italian, German, and Hebrew. Since Ashkanazim originated from many countries, Yiddish became the common means of communication.

Many Jewish immigrants worked in garment districts. Diseases, such as influenza, spread quickly. Poor ventilation and crowding characterized these "sweatshops". In 1894, the *Chicago Daily Tribune* stated that, "These places often become . . . frightful hot-beds of suffering and disease." In 1907, the *Chicago Daily Tribune* stated that few could afford adequate medication. The employers demanded 12-hour workdays, with 20-minute breaks daily. If a garment worker broke a sewing needle, they were responsible for its replacement. Workplaces were often extremely dangerous.

From 1880 to 1910, 550,000 Jews crowded into Maxwell Street, in an area of one square mile. Like most of Chicago, Maxwell Street lacked toilets, bathtubs and garbage

pick-up. These were not the conditions in America that the immigrants had imagined. Most had envisioned overflowing abundance, but instead found overwhelming poverty.

Hull House, founded in 1889 by Jane Addams, encouraged cultural expansion for minorities. A focus developed on Yiddish Theater. Hull House was a launching point for many Yiddish actors. Amateur choral groups and drama clubs called "Dramatish Kreizen" existed from the beginning of Jewish immigration, but the first professional Yiddish Theater company in Chicago was established in 1887. Jewish fraternal societies called "Landsmanchaften" also supported Yiddish Theater.

The year 1918 saw a surge in Yiddish Theater's popularity and quality. Improvement in artistic quality stemmed from educated Jews graduating from colleges or arriving from Eastern Europe. The emergence of high quality European Theater also was influential. Ellis F. Glickman, a Russian Jewish immigrant, is credited for the "Golden Age" of Yiddish Theater in Chicago, between 1920 and 1930. He established the Palace Theater, at Blue Island Avenue near Roosevelt Street, "widely known as the center of Jewish theatrical effort."

Attending a performance of Yiddish Theater would have been a financial strain on a sweatshop worker. In 1885, male Jewish immigrants earned an average of four dollars a week. The price of a ticket to a Yiddish Art Theater production was 15-20 cents, or about four percent of a worker's weekly earnings. Despite this, many attended the Yiddish Theater regularly.

Dorothy Tannenbaum, a 92-year old woman now residing in a nursing home in Skokie, watched shows every week with her mother and remembers the audience

laughing. The audience yelled at the actors, thus including themselves in the dramatic process.

Danny Newman, a well known Chicago press agent, was astounded by the quality of the shows that he saw, "Every actor was a great actor." Yiddish Theater actors were celebrities in the Jewish community. Audiences recognized the names of their favorite actors. Developments in lighting and stage design in the Yiddish Theater were later incorporated by English-speaking theater managers.

Flamboyant shows, and lifelike stories, served as a distraction for emotionally and economically distressed Jewish immigrants. Yiddish stars wore abundant makeup and elaborate costumes. They often dramatized wealthy, powerful characters. Actions were exaggerated and Yiddish stars acted with a grandeur that enchanted audiences.

Yiddish Theater also provided guidance through messages that affected audiences deeply. A popular theme was assimilation into American life. Ms. Tannenbaum fondly remembered a play containing such a theme she had seen 80 years prior, at age 12. She reminisced,

> there was a play and it stuck in my mind because it was the young girl, the daughter of the Jewish actors, she was like trying to be American and [speak] English and she was defying her parents . . . and she said something in English, but you know I forgot what it was, something like 'I'll do what I want to do'. She was very defiant.

Another significant theme is seen in "Donna Garcia Mendes." This play was about a wealthy Jewish family in Spain forced to convert to Catholicism by the Inquisition, but who secretly remained Jewish. The play dictates the dire importance of maintaining Judaism despite outside pressures to conform.

Yiddish Theater served as a reminder of Jewish life in Europe. The Yiddish Theater "was a mixture of recollection of the Old Country, the Old Values, and the clash with the new civilization," according to one history. When immigrants came to America, many did not teach their children Yiddish, and instead insisted on their mastery of English. George Seidman, a Chicago resident who had never been religiously observant, still attended the Yiddish Theater. "I understood Yiddish; not everything, but enough." Danny Newman explained that the Yiddish Theater helped Jewish immigrants maintain their own traditions. Eastern European Jews "had a happy identification with what they saw on the stage. It caused them to remember what they had left, and their grandparents and old lives." An example is a song called "Warsaw." "Warsaw, your name clings to me. Your name sings to me. Warsaw, city of one thousand colors." These images of a beautiful and prosperous Warsaw portray the nostalgia that Jewish immigrants felt for their pasts.

Yiddish Theater served the community and the individual. It amused and, educated, and did not allow traditions to be thrown away, even as Jewish immigrants assimilated into their new lives in America. [From Jacob Adler, *A Life on the Stage*; ed. Lulla Rosenfeld. trans. Lulla Rosenfeld; Ira Berkow, *Maxwell Street*; Philip B. Bregstone, *Chicago and Its Jews*; *Chicago Stories: Jewish Chicago, 1833 to 1948*. Dir. Geoffrey Baer and Dan Protess. Perf. John Callaway, Mike Nussbaum. DVD; Irving Cutler, *The Jews of Chicago*; "Donna Gracia Mendes." Aleichem, Sholom. Playbill. *Yiddish Theater Association; 72 E. 11th Street*; Irving Howe, *World of Our Fathers*; Joseph Kammen, comp. *25 Favorite Jewish Songs: a Collection of Favorite Old Time Hit Tunes*. ed. Joseph Kamman. Arranged for Voice and Piano: Jack Kamman; Hyman L.

Meites, *History of the Jews of Chicago*; Danny Newman, Interview. Ap. 12, 1985. 13 Dec. 206 <Chicago Jewish Archives>; Danny Newman, "The Yiddish Theatre." *The Sentinel's History of Chicago Jewry*; Student historian's interview with Danny Newman Dec. 14, 2006; Student historian's interview with George Seidman Dec. 9, 2006; and Student historian's interview with Dorothy Tannenbaum Dec. 9, 2006.]

Swedish Immigration in Rockford

Colleen Herman
Oregon High School, Oregon
Teacher: Sara Werckle

For many years, different groups of immigrants traveled from their homelands to the prosperous country of America in hopes of achieving the "dream." In Rockford, Illinois, one group of immigrants achieved the dream so many had sought by establishing themselves in American society. These immigrants were Swedish. They brought many new cultural values and ideas, made great strides in the Rockford industry and economy, and had several prominent leaders who contributed to the Swedes' success in the "Forest City."

The first wave of Swedish people came to Rockford in the 1850s. The majority of the people were craftsmen, laborers, and tenant farmers having economical difficulties in Scandinavia. Many came to the area because of the large number of manufacturing jobs in the Illinois area, and others came for the availability of cheaper farm land. The Swedish-dominated area of Rockford was on the east side near the Rock River. By 1880, there were a total of 3,500 Swedish-born residents in Rockford.

The Swedish people brought many new cultural values and ideas with them to America. They established fourteen churches of various Christian sects, seven being Lutheran based and others being Methodist, Baptist, and Evangelical. Along with these churches, they established a Salvation Army corps. The Swedish people kept a tight knit community. In order to keep the community united, weekly newspapers were printed such as the *Rockford-Posten* (published under this name until 1889-1911 and then became known as the *Svenska Posten*), the *Svenska Journalen*, and the *Svenska*

Socialisten. These newspapers contained everything from advertisements to news stories to obituaries, entirely in the Swedish language. Swedish was spoken exclusively in the Seventh Street Business District until the 1920s. Kishwaukee Street was said to be the most Swedish street in the area. As well as publishing and creating religious congregations, the Swedes opened one of the first hospitals in Rockford. The Swedish-American Hospital was founded in 1911 and opened in 1917. This local hospital still provides medical care to the Rockford area today.

The Swedish population did not start to impact the economy until the 1870s. When it did start, many new Swedish owned industries boosted the Rockford economy. The Swedish people were incredibly skilled in furniture making and metal working. The Swedes created the furniture making business in Rockford. In 1876, one of the first businesses started was the Union Furniture Company. This company was owned and operated by Swedish craftsmen who were underpaid in American factories. The new factory was one of the first Rockford companies to use waterpower technology to produce their products. Another major enterprise was the Nelson Knitting Company, which had new machines that could knit and package socks. The success of these two companies created a domino effect of starting new enterprises. These companies included furniture, manufacturing, sewing machines, mattress, mills, glass, and piano-making. Over one hundred businesses were owned and run by people of Swedish descent. As well as businesses, the Swedes owned three of Rockford's national banks. "We cannot but marvel at the achievements of these poor emigrants hailing from poor homes in Sweden, transplanted here in rich America, who in less than sixty years of activity have accomplished such Herculean work," wrote one historian in 1928.

Swedish settlers had several prominent leaders in business that helped their success in Rockford and to be more exact, in industry. Two of these important leaders were John Nelson and P. A. Peterson. Both men's contributions helped the Swedish influence grow in Rockford business. John Nelson was the first Swedish person to break into the Rockford industry. He first came to Rockford in 1820 and worked in local factories. While working in factories, he created a joint that was then used to attach cabinet drawers. However, his genius in invention was not just limited to the cabinet joint. While working in a knitting factory, Nelson was convinced he could improve the machine being used, the Lammknitter, by redesigning the control mechanism. By 1870, with the help of William Burson, he invented a more advanced version of the knitting machine. With this new machine, he created the Nelson Knitting Company. His company produced "seamless socks" in an efficient manner using less labor. Socks made in the factory were eventually used by people to create sock monkey dolls that became popular in Rockford and in the rest of the nation. His innovations in machinery brought a new type of industry to the Rockford area.

Another prominent leader was P. A. Peterson. Peterson was a Swedish immigrant who took courses at a local business college. The Union Furniture Company sought out Peterson and asked him to help get their business off the ground by acting as secretary for the company. Even though he had only taken a few business classes, he agreed to be secretary of this new corporation. After the business began to become quite profitable, many more companies were started with the help of this blooming industrial leader. Peterson was consulted by many Swedish entrepreneurs to give them strategies to enable their businesses to prosper. He had a good reputation and was quite generous with his

support to the Swedish community. Peterson helped many struggling businesses out of debt, and was a huge investor in many of the companies. Upon his death, he gave a majority of his finances to the YMCA of Rockford and the P. A. Peterson Home for Aged Residents. His business sense assisted the development of the industrious Rockford of the past and present. Without men like John Nelson and P. A. Peterson, the Swedish people would not have had such an influence over everyday life in Rockford.

In many ways, the Swedish immigrants impacted the Rockford area. Swedish immigrants brought many new cultural values and ideas, made great strides in the Rockford industry and economy, and had several prominent leaders who contributed to the Swedes' success. The Swedes opened several businesses, some that still exist today and have imprinted their cultural values on the Forest City. Without the Swedish influence, Rockford would not stand out as the industrious, bustling city that it has become today. [From Hjalmar C. Nelson and Dennis W. Johnson, *Sinnissippi Saga*; Levi Faust, *The Rockford Swedes*; and John Lundin, *Rockford*.]

A History of Breese

Joseph Kasson
All Saints Academy, Breese
Teacher: Stephanie Garcia

Even though the area around Breese, Illinois, my hometown, was first settled in 1816, it was not until 1835 that Germans came to this town and most of them, devoted their lives to farming because of the flat fertile land they found there.

Twenty years after the German's first immigration, the Mississippi and Ohio Railroad was completed. The early pioneers were enthralled by the thought of transportation by railroad. The Chicago based company Sanger Kamp & Co. bought 80 acres of land near the railroad. Twenty-four acres were laid out with the railroad splitting the original town with some acres on the north side and south side creating Breese Township, February 3, 1855. Today citizens of still Breese use the terms north side and south side in determining a certain location, for example, north side park and south side park. Also most roads in Breese are based on which side of the railroad the street is located; for instance, N. Eleventh Street actually runs east and west but is north of the railroad.

Late in 1855, forty Catholic immigrants, wanting to fulfill their religious needs, had the idea of constructing a church. Their desires were realized when two years later the Sanger Kamp & Co. gave half of one of its 80 acres to the Catholics' project. By December 1869, St. Dominic's Catholic Church was completed.

Breese was first recognized as a town on April 11, 1871, and later became a village on September 23, 1876. As a result, the construction of the village hall had begun. This project was completed in 1885. Seven years later a volunteer fire department was

organized. The ever-growing population was then acknowledged as a city on January 19, 1905. The mayor of this new city was Henry Hummert.

Realizing that Breese would need some improvements, the mayor authorized the construction of an electric light plant that was completed in 1906. The streets of Breese were also topped with road oil in 1911. The next year improvements to the city's water works facility were also made.

However, things took a turn for the worst when, in 1914, a scarlet fever swept the community and its surrounding area and forced all the schools to close. Only four years later, still in the wake of the scarlet fever, the flu epidemic spread through the area.

After the diseases ended, further improvements to the city were made. And, for all of the years up to the present, and for years to come, developments will be made and the population will grow, ensuring the citizens a healthy and delightful lifestyle. [From Breese Sesquicentennial Pictorial History 2006, Breese Historical Society Committee. Breese Journal and Publishing Company; Breese Quasquicenntenial 1856-1981; City of Breese. Breese Illinois-Proud of our Past… Planning for our Future. Breese Chamber of Commerce in conjunction with City of Breese; Arthur Charles Cole, *The Era of the Civil War* Springfield Illinois: Illinois Centennial Commission, 1919; Jamie Litteken, "St. Dominic's Church." *Illinois History Magazine* 2004, <www.cis.org/articles/1996/illinois.html> Shaping Illinois: The effects of immigration, 1970-2020 by Leon F. Bouvier and Rosemary Jenks, (Sept. 12, 2007).]

German Immigration to St. Clair County, Illinois

Chase Keirn
Good Shepherd Lutheran School, Collinsville
Teacher: Michael Voss

In the 1800s many Germans moved to St. Clair County, Illinois. There were two major waves of German immigrants to St. Clair County. The first wave was in the beginning of the 1830s. The second wave of immigrants came in 1848. Each wave came for different reasons. However, all the Germans had a major impact on politics, industry and education in St. Clair County.

Beginning in the 1830s Germans started to arrive in St. Clair County. Most of the people that arrived in St. Clair County were revolutionaries in Germany. They called their movement the "Burschenschaften" Movement. When it failed, they moved to America for a new life. When they came over, they brought over their culture, beliefs, and much more. Germans came to the Midwest because they were attracted to the rich farmland. They first moved to Missouri, but many of the Germans were opposed to slavery, so they went across the river to Illinois. The first two families to come to St. Clair County were the Maurer and Borman family. The Bormans were blacksmiths. Many of the families that came to the area were farmers. They were called "Latin Farmers" because they were well educated.

One important German revolutionary who settled in St. Clair County was Gustave Koerner. He had lived in Frankfurt, Germany. During the movement he was wounded. He disguised himself as a woman and went to France but left France to go to America. He went to St. Clair County because he had relatives there. In 1852, Gustave Koerner was elected Lieutenant Governor of Illinois. He was a Democrat at first. He did not

agree with Steven Douglas, a leader of the Democratic Party, though. He decided to leave the Democratic Party and go to the Republican Party. While in the Republican Party, Koerner was considered Abraham Lincoln's political tactician during the Chicago Convention. Gustave Koerner was given much credit for Lincoln's nomination.

The second wave of German immigrants came in 1848. They were called the Forty-Eighters. The Forty Eighters came here because of the Revolution of 1848 in Germany. The Forty-Eighters were liberals, republicans, radical reformers, college professors, students, pastors, lawyers, judges, physicians, scientists, musicians, farmers, journalists, and educators. Because of their strong education, the Forty-Eighters were dominant in education, politics, and culture. They were also influential during the Civil War. More than four thousand Forty-Eighters enlisted to fight in the Civil War. Most of the Forty-Eighters were already trained soldiers because they had fought in Germany. The Forty-Eighters had a big impact in this area.

An immigration company called the Giessener Gesellschaft was responsible for bringing many of the Forty-Eighters to St. Clair County. The company brought thousands of revolutionaries from the Revolution of 1848 over to the United States. Many of them settled in St. Clair County. The town of Belleville was the first important German settlement in Illinois. German immigrants started an industry that had a big influence on the area. It made the town of Belleville the second largest producer of manufactured goods, particularly farming equipment, in the state of Illinois. The industry contributed to the industrial movement in Illinois. It left a mark on local, state, and national history by establishing one of the earliest and largest manufacturing facilities in the United States.

John Bowman was another important German immigrant who came to St. Clair County. He settled in Illinoistown in 1858. He was a politician. In 1868, John Bowman became the mayor of Illinoistown. He renamed it East St. Louis. In 1872, John Bowman granted land for the stockyards in East St. Louis, which became a major industry in the area for almost a century. John Bowman created East St. Louis, but he could not control it. At this time there was a lot of flooding in East St. Louis from the Mississippi River. John Bowman wanted to raise the streets of East St. Louis so the town would not flood. The people who wanted this were called the high-graders. The low-graders did not support John Bowman because they thought raising the streets would bankrupt the city. This tore the city in two. East St. Louis had two mayors, two city councils, and two police forces. The two police forces started to fight each other. On November 20, 1885, John Bowman was assassinated outside his home. The low-graders' police force was arrested for assassinating John Bowman. The high-graders still followed through with John Bowman's plan though. In 1887, the new mayor decided to raise the streets. East St. Louis almost went bankrupt though.

There have been a lot of German immigrants that have influenced this area. From Borman to Maurer, from the Latin farmers to the Forty-Eighters, from Koerner to Bowman, these immigrants are a few that had a big impact on industry, education, and politics. America was a place for a new life and the Germans took advantage of it. From the 1830s to present day, the Germans continue to influence St. Clair County, Illinois. [From Thomas O. Jewett, *The Belleville Germans*; Labor and Industry Museum, "Belleville History," <http://www.laborandindustrymuseum.org/BellevilleHistory.shtml> (Oct. 6, 2007); *Made in USA: East St. Louis Story*. Producer Jim Kirchherr.

Videocassette. KETC-TV, St. Louis, 2003; Bill Nunes, *Illustrated History of East St. Louis*; and Andrew J. Theising, *Made in USA: East St. Louis: The Rise And Fall Of An Industrial River Town*.]

Japan House

Alan Kessler
University Laboratory High School, Urbana
Teacher: Adele Suslick

On Tuesday, June 3, 1997, the University of Illinois-Urbana-Champaign broke ground for the Japan House. Hidden by a berm and the trees of the university's arboretum, the Japan House resembles an authentic Japanese teahouse. Indeed, it is an important resource for offering various elements of Japanese culture such as art and the tea ceremony to both its students and the community. The Japan House and its staff accomplish this by teaching classes, holding open houses for the public, and creating an authentic Japanese space for its activities.

The university's first contact with Japanese culture came in 1900, when the first Japanese student arrived. During the first half of the twentieth century, Japanese studies took a back seat to the study of Western civilization. Opportunities to formally study Japanese art and culture at the University of Illinois grew significantly with the arrival in the School of Art and Design of Kabuki Theater expert, Shozo Sato in 1964. Sato constructed an authentic Japanese space to teach Japanese culture; the first Japan House was in a Victorian styled house on campus.

Sato often demonstrated the tea ceremony in the Japan House to anyone who would come. The tea ceremony was an important part of the culture that is ritualized and peaceful. The Japanese tea ceremony involves serving, accepting and drinking green tea and Japanese cookies in a peaceful and ritualistic manner. The ceremony is based on principles of Zen Buddhism: cleanliness, respect, harmony, and tranquility.

Sato also brought his passion, Kabuki, to the first Japan House and other campus venues. Kabuki is a Japanese theater tradition characterized by extravagant make up, costumes, and intense, rapid actions.

The architecture of the new 3120-square foot Japan House is essential to the programs that the Japan House provides. Form follows function in rooms dedicated to the tea ceremony. The Japan House holds three tearooms, each of which has a stage and enough space to fit about three dozen people. The tea rooms have woven mat floors essential to the tea ceremony because the participants kneel on the floor.

The price of the Japan House was about $650,000 and was paid for exclusively through donors. Although some of the donors had an understanding of Japanese culture, they did not directly provide input into its design. Allen Marx, the lead architect working on the Japan House for the architectural firm, Isaksen Glerum, researched Japanese homes for examples of Japanese architecture. It took about 18 months to finalize the Japan House's design and one year to build. Traditional Japanese architecture is characterized by the simplified design evident in the sliding panel doors that lead to the garden, walls and doors free of ornate designs and carvings, and the use of natural wood tones.

Both the Japan House and its surrounding garden create the illusion that the environment has changed from Illinois to sixteenth-century Japan. The architectural style used for the Japan House is that of traditional Japan which goes back centuries before Western cultures influenced it. Creating a very traditional building has its difficulties in modern times. Marx had to balance traditional architectural styles such as mats and steps with wheelchair accessibility. Other deviations from traditional Japanese architecture

like air conditioning were easier to conceal as they are hidden behind walls and the ceiling. The Japan House is located on Lincoln Avenue and encompasses part of the 120-acre University of Illinois Arboretum. The surrounding lake and Zen style rock garden add a sense of tranquility. Conifers surround the outside walls, separating the Japan House from the outside world. The combination of architecture and landscaping reflects the peaceful aspects of Japanese culture.

The director of the Japan House is currently Professor Kimiko Gunji. She is involved with the daily operations of the Japan House and specifically the Cultural Enrichment Group, a community group which discusses various facets of Japanese culture in order to gain a better understanding of the culture. Gunji also teaches academic classes at the university in the College of Fine and Applied Arts: Japanese Tea Ceremony and Zen Aesthetics, Japanese Aesthetics through the Art of Japanese Flower Arrangement, and Rigidity and Flexibility in Japanese Art and Culture.

The Japan House teaches Japanese culture to children in the community on Children's Day through storytelling, origami, and other samples of Japanese culture. The Japan House has played host to Japanese artists such as woodblock print artist Isao Takahashi, musicians such as lute player Yoko Hiraoka, and diplomats like the Consul General of Japan. In 2001, the Japan House co-sponsored the "1000 Cranes" project in response to the tragedies of 9-11. Very recently, the Japan House sponsored the National Puppet Theater of Japan which performed two *Bunraku* plays for a full house at the Krannert Center for the Performing Arts in Urbana. [From "Information," *Japan House*. University of Illinois Urbana Champaign. <http://www.art.uiuc.edu/galleries/japanhouse/information/index.cfm> (Aug. 27, 2007);

Melissa Merli, "'A Totally Different Environment' - UI's Japan House Teaching Facility Aims to Increase Tolerance through Cultural Understanding." *The News-Gazette* [Champaign-Urbana, Ill.] 28 Sept. 2006, sec. e3: T-12-13. *Access World News*. NewsBank. University of Illinois Urbana Champaign. <http://infoweb.newsbank.com/>. (Aug. 27, 2007); _____, "Skills, Beauty on Display in Bunraku Style of Puppetry." *The News-Gazette* e3 10 (Oct. 4, 2007); Student historian's e-mail interview with Allen Marx (Sept. 6, 2007); and Julie Wurth, "UI Breaks Ground for New Japan House." *The News-Gazette* [Champaign-Urbana, Ill.] *Access World News*. NewsBank. University of Illinois Urbana Champaign. <http://infoweb.newsbank.com/> (Sept. 5, 2007).]

The Swiss Settlement of Highland, Illinois

Brittany Koch
Carbondale Community High School, Carbondale
Teacher: Nick Weshinskey

Eleven people began the settlement which is present-day Highland, Illinois. These were eleven people who were brave enough to start a new life and welcome the chance of failure. Needless to say, the settlers began the colony on nothing more than dreams and aspirations. Highland came from modest beginnings, with no more than a log cabin and large meadows. As these daring people persisted through troubles they faced, a small city grew. This city continued to grow and flourish throughout the 1800s and 1900s. These eleven people created a society that soon became a mainstay of the Swiss life, as well as a thriving community in the western United States—both dreams of the settlers. The Swiss brought aspects of their home lives to Illinois, and were able to transform a colony with humble beginnings to a bustling city full of new ideas, industries, and people.

In 1831, a Swiss man, Dr. Caspar Koepfli, read a book by a German immigrant describing his life in Missouri. Koepfli became very interested in this "new country" for reasons unknown, and decided he wanted to lead a colony of his own men to America. Therefore, in April, 1831 Koepfli lead 14 other Swiss to America to pursue the dream of establishing a Swiss settlement in the western United States. Once they reached St. Louis, they began searching for land to settle. They came across Looking Glass Prairie, the area where Highland is presently located, on a trip through Illinois. After buying this land, Koepfli said that he was sure he had found what he had been looking for. However, there were people who doubted Koepfli's intentions to form a Swiss colony in the

western United States. One settler called him foolish and thought it horrible to seclude themselves in the middle of a prairie, instead of with civilized people. Only 11 Swiss people made the move to Looking Glass Prairie, which they quickly named New Switzerland, later to become Highland.

Two important families in the early years of New Switzerland were the McAlellys and the Reynolds, both non-Swiss families already living in the area. The McAlellys occupied two log cabins, but moved out once the Swiss arrived. They were not the most helpful people, and caused problems among the settlers. However, once they left, their cabins were used by the settlers. The Reynolds lived a mile north of the settlement, and offered help and advice. The Reynolds were a main reason New Switzerland prospered.

After the Swiss settled, they wrote letters home to attract more people to come. However, the Swiss lied about the land and did not mention any of the hardships they faced thus far in the letters; the next year more immigrants came, but were disappointed upon arrival. In turn, they wrote letters back to Switzerland, revealing the true state of their new settlement. But, the population kept growing, and therefore the leaders of the community decided to plat the land. This attracted much attention to the settlement, and people around the area came to see the new addition to the community. However, some had ulterior motives for coming; they wanted to see first hand the "queer habits and funny language" of the Swiss folk. Regardless, the platting led to more letters being sent home describing the new improvements of the settlement. More settlers came in the years 1839 and 1840, which brought the population up to 120 by 1841. This also led to a change of name from New Switzerland to Highland in hopes of becoming "more American" but still representing Switzerland.

As the city of Highland grew, more industries arose. Following the platting of the land, specialized industries appeared everywhere: wagon-making, a bakery, specialty stores, a hotel, a postmaster, shoemaking, wood-carving, and a brickyard. At that time in Illinois, most bustling cities also had a major industry to attract foreigners to their home. Therefore Joseph Suppinger, an original settler and leader, wanted to create a steam mill. This building was completed in 1839 and became a facet of Highland for 90 years. The steam mill attracted more people, therefore helping to increase the population in the area. The number of children increased as well, so in 1839 Suppinger helped to create a schoolhouse, the first such place in Highland. As more industries were created and the population grew, Highland began to resemble a bustling American city. Highland continued on its path of evolution and constant growth, becoming a prominent city in southern Illinois.

The Swiss immigrants made Highland distinctive with their own customs and ideas. Those aspects of Swiss life have stayed in Highland even today. Some things that are still the same are the layout of the town—with the same street names and blocks, and a park in the center—which is still used by Highland children. The first settlers of this area also were influential during wars. Farming is another aspect of Swiss life that is still around Highland today; the outskirts of the city are rows of corn. Another lasting effect of the Swiss was their religion. The first settlers were of Christian background, which still predominates today. Lastly are the personality characteristics that the members of Highland possess and most remind one of the early Swiss settlers. Seemingly instinctive, the people of Highland have the same ingenuity, competence, and willingness to carry their own weight that helped to create the society in which they live. All the diversity the

Swiss people brought to America, and more importantly Illinois, has helped to shape a multicultural home for all its inhabitants. Those brave 11 people came to fulfill their dream, but were able to leave a lasting impression still felt today on their settlement of Highland, and on Illinois. [From Betty S. Coats and Raymond J. Spahn, *The Swiss on Looking Glass Prairie a Century and a Half, 1831-1981*; Robert C. Gerling, *Highland*; Solomon Koepfli, *The Settling of Highland*; Kaspar Kopfli and Johann Jacob Eggen, *New Switzerland in Illinois*; and A. P. Spencer, *100 Years 1837-1937 Highland, Illinois*.]

Greek Immigration to Illinois

Jimmy Lymberopoulos
Good Shepherd Lutheran School, Collinsville
Teacher: Michael Voss

Ancient Greece was a civilization that lasted from 3000 B.C. to 146 B.C. Ancient Greece included all of Greece, parts of Italy, and areas around the Aegean Sea. Greeks are the proud heirs of an ancient civilization, and the influence of the country's eventful past is felt all around the world. Greeks were among the earliest seafarers in the Mediterranean, shaping a maritime tradition that continues today with Greek domination of global shipping networks. The ideas of great men such as Plato and Hippocrates laid the foundation for Western philosophy and medicine. The Greeks also gave the world an enduring mythology, one of the earliest alphabets ever invented, and the Olympic Games, the most prestigious international sporting event today. Modern Greeks are something of a paradox. Some adhere to traditional superstitions that might surprise visitors and invite criticism for being "unscientific." Yet Greek experts boast several advances in research. There are many aspects of a culture born of two worlds, ancient and modern. Modern Greece is a country in Europe.

The first Greeks to come to America were sailors. Greek sailors traveled with Christopher Columbus on his voyage to America, possibly as early as 1492. The Mississippi River served as an important water way to help transport Greeks up to Chicago in the 1840s where many became traders.

Even with the elusive promise of a better life in America, the journey from Greece was not an easy one. However, after enduring severe hardships in Greece, Greeks were ready for a new beginning. In Greece, after 1890, the economy was in the final

stages of collapse. Crop and soil conditions had deteriorated and the cost of property continued to rise; in addition there was little employment, and the pressure for providing enough money for a daughter's dowry and paying off debts were issues that faced Greeks. By the early 1900s one in four Greek men had gone to America.

Many worked for small businesses, sold food from street stands, and shined shoes. Many men rose to the challenge of finding new opportunities in America. The ones that sold fruit, flowers, and food out of small carts set up along the street were often called peddlers. When they saved enough money, they usually bought larger businesses. Many Greek immigrants owned and operated candy stores, shoeshine parlors, tobacco shops, theaters, restaurants, flower shops and grocery stores. They left their family behind, promising them a better life when they returned with money earned from their success in America. Many thought they would be in America only a short time. They were prepared to work hard, send money back to their families, pay off debts, and eventually return home.

With the United States serving as a new home for immigrants escaping troubles in Europe, the Bureau of Immigration formed in 1890. The immigration station opened in 1892 on New York's famed Ellis Island. Therefore, the first stop for the Greek immigrants in America was Ellis Island. This immigration station was a group of 12 buildings just off the shore of New York City. Many Greeks came through this station in the 1890s.

The journey to America by steamship often took as long as three months. Beds were tightly packed, sometimes stacked in three-tiered bunks. There was little food to eat, and disease abounded along with sea sickness. The Statue of Liberty was a welcome

sight. Once at Ellis Island, a factory-like system was enforced to move immigrants through the inspection process. This process took days.

Once in America, Greeks sought out the larger cities to begin their new lives. The urban environment allowed for employment opportunities and the ability to find countrymen that spoke their native language. Immigrants flowed into Chicago for an opportunity to be part of the rebirth and industrialization of the city following the Great Fire. The census reports 245 Greeks in Chicago in 1890. However in 1900 the number totaled 1,493 and in 1920 it was estimated at 15,000.

For Greek Americans, one of the most influential factors in the transition of life in Greece to life in Chicago was the creation of the world-famous social settlement, Hull House in 1889. Established by the passionate Jane Addams, known by many as "The Saint of Halsted Street," the Hull House served an important role in unifying Greeks and enhancing their self-image. It also offered help to new immigrants to learn English, find child care, and get a job. The Hull House is situated in what is known as Greektown in Chicago, around Halsted and Harrison streets.

Jane Addams admired Greek culture, and felt that the modern Greeks, who had come there to make America their home, possessed many of the virtues of their ancestors. To the Greeks, "filoxenia" or hospitality is almost a religion. The same root word "filo" or friend is added to the Greek work "xeno," or stranger, indicating that Greeks did not differentiate between the way one treated a friend and the way one treated a stranger. They formed tight-knit communities. This sense of belonging served immigrants well. With a new independence it put many on the path to run their own businesses.

In 1892, Chicago Greeks held the first church service in a rented warehouse located at Randolph and Union streets near the produce market where most Greeks worked. The Greek Orthodox Church visited the United States, and specifically, Chicago. It began in a warehouse and eventually established a permanent home in 1910, located at 1017 North LaSalle at Oak Street. The church was not just a place of worship. It was also the center of activity in the Greek community. The church was a place for women and men to meet and talk with other Greek families. Family and religion were the most important parts of Greek life.

In Chicago, an area on the near west side of the city became known as Greektown or the "Delta." Today, some of this area is the present location of the University of Illinois at Chicago campus. A four-block stretch remains, from Monroe to Van Buren on Halsted Street, the home of the present day Greektown. At one point, there were many Italians living in the Greek Delta who had succeeded the Polish and Irish. The Greeks gradually displaced them, forming the largest and most concentrated Greek community in the United States. Greek men married and unmarried, enjoyed coffee shops (of kaffenia) for socializing. Each of the more than one hundred coffee shops in the Delta tended to represent a different region of Greece. These structures provided a social outlet for men to escape their crowded living conditions and interact with a family-like community network. Men spoke of news from Greece, expounded their philosophies to willing listeners, or kept current on events in their new home—Chicago and the United States.

Also, several Greek newspapers organized, including the *Greek Star* in 1904 which celebrated one hundred years of continuous publishing in 2004. The paper began in the Greek language, but slowly introduced English to help serve both as an educational

tool to practice English, as well as to meet the needs of first-and second- generation immigrants.

The Greek community has retained many of the traditions which make it unique. It has grown a new image, but its foundation is its citizens, the sons and daughters of immigrants. Greeks are people with a strong work ethic, a solid faith in God, and in each other. Proud of their heritage, they are still ready to show the world that they are Americans. [From *Children of the World, Greece*; Alexa Ganakos, *Greektown Chicago Its History – Its Recipes*; Rosemary Wallner, *Greek Immigrants 1890-1920*; Lisa Wroble, *Kids in Ancient Greece*; and Yeoh Hong Nam, *Countries of the World Greece*.]

Chicago, Crime, and Italians

Suhaila Meera
Carbondale Community High School, Carbondale
Teacher: Nick Weshinskey

On February 14, 1929, four men entered a warehouse at 2122 N. Clark Street, Chicago. They were posing as policemen conducting a routine raid, since the warehouse was used by George "Bugs" Moran and his gang to store liquor. The charlatans lined up six gang members against a wall before producing machine guns from their overcoats and opening fire. The prime suspect was Al Capone, but his alibi of being in Miami at the time held, and no one was ever tried for the killings. The "St. Valentine's Day Massacre", as the incident was popularly named, confirmed popular images associating Chicago with mobsters and crime. However, the incident also contributed to the growing suspicion and hatred of Italian Americans, due to Capone's Italian heritage. To this day, the word "capone" is slang for "big boss" in Italian. Since their major emigration from Italy between 1876 and 1976, Italian Americans have been subjected to endless forms of discrimination and stereotyping. Chicagoans, especially, were quick to associate Italians with crime, and that is a stereotype that has carried over to today, with popular movies and television shows such as "The Godfather" and "The Sopranos" portraying Italians as Mafia members and perpetrators of organized crime—regardless of the fact that in a 2000 census, more than half a million of Chicago's residents identified themselves as of Italian ancestry. As Italians struggled to find a place for themselves in an increasingly cosmopolitan city, prejudice and stereotypes of their alleged criminal behavior confined them.

One of the more unreasonable and impractical accusations against Italian Americans was that "certain kinds of criminality [were] inherent in the Italian race", as the United States Immigration Commission claimed. This emphasis on hereditary factors when stereotyping Italian Americans was popular, but also controversial. One supporter of the argument that Italians, as a race, were more criminal by nature, was Arthur Train, who was the assistant District Attorney of New York County. Train believed in a dichotomy within Italian character: he believed that "Northerners", "molto simpatico to the American character," displayed many "national traits…singularly like our own." "Southerners", on the other hand, "exhibited fewer of these good qualities", and "a considerable percentage, especially of those from the cities, [were] criminal." Others disagreed with this argument, finding it subjective and lacking in factual backing: former New York state prison official Samuel J. Barrows stated that "a careful examination of police reports…does not justify the assumption that the criminal tendencies of the Italians exceed average of foreign born or native population." Barrows theorized that the more sensational character of Italian crime made it susceptible to easy inflation into popular stories. Isaac Hourwich, an attorney and author who was under much scrutiny himself in the late 1800s for his family's Communist background and his left-leaning tendencies, insisted that "this criminality theory is significant in so far only as it betrays the bias of the commission against the immigrant." He used census statistics to back up his argument that "an increase in immigration goes parallel with an increase of business prosperity and a decrease in crime." While scientists and scholars searched for and debated hereditary causes for criminal tendencies in Italians, the infamous mobs of

Chicago painted an even more incriminating picture, contributing to the public's misconceptions.

The notoriety of the Mafia, an Italian criminal secret society that developed mid-nineteenth century, played a major role in the negative image of Italians created in America. However, there was much debate over whether this "Black Hand" even existed. In his article, "The 'Black Hand' Myth", Gaetano D'amato states that the "Black Hand" was never even heard of in Italy until long after the term had been used in the United States, and even then "only as a distant manifestation of criminal activity regrettable because the good name of the Italians in the New World suffered by it." Many politicians supported the argument that no "Black Hand" even existed; Chicago's Consul Guido Sabetta maintained that "there is no such thing as a 'black hand' organization." Stephen Malato, a legal counsel for an anticrime society and a close observer of Chicago's criminals, concluded that no "formal, large society" of outlaws existed; the Black Hand consisted of small "groups of criminals out for money". And while Chicago's mob structure was commonly misconceived as predominantly Italian, there were infamous members of many other ethnicities, such as Welshmen Murray "The Camel" Humphries and the Pole "Greasy Thumb" Jake Guzik. Advocates of the alien conspiracy theory often used the Italian Mafia ethnic model; however, this was a misrepresentation of organized crime in Chicago.

Statistics show that the American public still has a warped perception of a strong link between immigration and crime today. According to the National Opinion Research Center's 2000 General Social Survey, which interviewed a sample of adults to measure attitudes toward immigration in a "multi-ethnic United States", about three-fourths (73

percent) of Americans believed that immigration is causally related to more crime. Specifically, Americans link crime with Italian heritage: according to a survey by the Response Analysis Corporation, 74 percent of adult Americans today still believe that most Italian Americans have "some connection" to organized crime. During the chaos of the Chicago underground in the early to mid 1900s, "Italians", "Chicago", and "crime" became synonymous in the minds of many. Moreover, these prejudices became deeply rooted in American society, and their remnants can be seen today. Italian Americans, however, made huge contributions to the United States' development, and were vital to the country's progress. The country was even named after an Italian, the explorer Amerigo Vespucci. Italian Americans were, and remain today, crucial components of America's backbone. [From "Al Capone," *Britannica Online Encyclopedia*. <http://www.britannica.com/eb/article-9020163/Al-Capone> (Sept. 29, 2007); Gaetano D'amato, "The "Black Hand" Myth." North American Review 187 (1908); Walter A. Ewing and Ruben G. Rumbaut, "The Myth of Immigrant Criminality." Border Battles: the U.S. Immigration Debates (2007). <http://borderbattles.ssrc.org/Rumbault_Ewing/> (Oct. 22, 2007); Humbert S. Nelli, Italians in Chicago (1880-1930); Gary Potter, "The Chicago Mob." Mafia International. <http://glasgowcrew.tripod.com/chicago.html> (Oct 22, 2007); and Christopher P. Thale, "St. Valentine's Day Massacre." Encyclopedia of Chicago. <http://www.encyclopedia.chicagohistory.org/pages/1191.html> (Sept. 29, 2007).]

The Spreading Art of Tae Kwon Do

Natsuki Nakamura
University Laboratory High School, Urbana
Teacher: Adele Suslick

This past summer, after three years of practice, I tested for and received my black belt in tae kwon do from the Hyong Moo Do Academy in Savoy, Illinois. Tae Kwon Do, a Korean martial art, is an increasingly common and growing part of the interest in martial arts in Champaign-Urbana today. Tae Kwon Do, after rapidly spreading from its roots in Korea, has come to settle here in Illinois.

The practice of martial arts can be seen throughout the history of Korea. Tae Kwon Do is a relatively recent form of Korean martial arts strongly influenced by older Korean and Japanese martial arts. When the Japanese occupied Korea from 1909 to 1945, all practice of martial arts was banned and only practiced underground. Once Korea was liberated from Japan, martial arts came out of the dark and interest in the forbidden arts boomed. The many masters of schools, or *kwans*, of martial arts in Korea soon began to communicate in order to unify their teachings. In 1955, the name "*tae kwon do*" was chosen as the official name of this Korean martial art. "Tae Kwon Do" can be translated as "the way of the foot and fist."

Korean masters soon began to spread tae kwon do to other countries through a tour in 1960. The World Tae Kwon Do Federation, the international organization for tae kwon do as a sport, was founded in 1973. The first international competition was held in 1973 and included 19 countries. Because tae kwon do masters successfully spread their art, tae kwon do is now the most popular and widely practiced martial in the world today.

Tae Kwon Do has made its way to the Champaign-Urbana area in Illinois. The earliest tae kwon do academy in this area, which is still here and thriving today, is the Hyong Moo Do Academy in Savoy. Nam Kwon Hyong came from Seoul, Korea, to the University of Illinois-Urbana-Champaign in 1969 to study economics as a foreign student. One of Nam Kwon's professors at the university asked Nam Kwon to teach tae kwon do to his child. Soon after, in 1970, Nam Kwon founded the Illini Club to publicly teach tae kwon do on the University of Illinois campus.

In 1980, Nam Kwon's younger brother, Namsoo Hyong, came from Korea to the United States and took over the Illini Tae Kwon Do Club and established another academy in Savoy, the Hyong Moo Do, or H.M.D. Academy. At this time, the H.M.D. Academy was, like most tae kwon do academies, focused on training for and winning sparring matches, such as done in the Summer Olympics.

However, in 1983, Namsoo and Nam Kwon changed their academy into a non-competitive academy, meaning that they would no longer train their students to participate in sparring competitions. Instead, the Hyong brothers developed a new philosophy called "*Moo Do*," meaning "art," that taught tae kwon do as an art form, rather than as a sport. Namsoo Hyong, known as Master Hyong today, focuses on individual students' goals and progress. Master Hyong strives to build self-confidence and give students a sense of accomplishment individually by de-emphasizing the win-lose situation of sparring.

Master Hyong has influenced the Champaign-Urbana community significantly. Over 12,000 students attend or have attended the H.M.D. Academy or the Illini Tae Kwon Do Club since they were founded. Master Hyong believes that tae kwon do should

help students develop confidence and discipline, as well as the ability to defend themselves, through healthy physical activity.

These ideas essential to Hyong's Moo Do philosophy have been rapidly spreading in the past several years. Master Hyong teaches his students about his philosophy in-depth through his instructor program, so that his students can teach other students. Then, when these instructors move, they can start a new academy teaching his Moo Do philosophy. There are academies that connect back to the H.M.D. Academy located in Boston, Seattle, Oregon, Arizona, Texas, South Dakota, and even England. Master Hyong plans to expand next into Brazil, Russia, and China. However, Master Hyong personally focuses on Illinois, having several academies throughout the state, including in Chicago, Monticello, and Tuscola, in addition to Savoy.

Since the founding of the H.M.D. Academy, several other academies, building on the increasing interest in martial arts, have appeared in the Champaign-Urbana area, including White Tiger Tae Kwon Do. Master Louis Thursh founded his academy in Champaign in 2000. The success and influence of Master Hyong's academy has caused an increased appreciation of martial arts. There is now an annual Martial Arts Festival, which includes demonstrations of the different martial arts in the Champaign-Urbana area.

In a relatively short time, tae kwon do has spread from Korea to other countries, and has set roots here, all the way across the world. Ever since Nam Kwon's immigration into Illinois in order to attend the University of Illinois, seeds of interest in tae kwon do and other martial arts have been planted and have grown here in Champaign-Urbana, as

seen by the success in academies such as H.M.D. Academy. [From "History." North America Tae Kwon Do. <http://www.natkd-cdk.com/history.htm> (Aug. 28, 2007); H.M.D, Academy, <http://www.hmdacademy.com/info.html> (Aug. 28, 2007); Student historian's interview with Namsoo Hyong, Sept. 19, 2007; Student historian's interview with Louis Thursh, Sept. 14, 2007; White Tiger Tae Kwon Do. <http://www.wtigertkd.com/> (Sept. 4, 2007); and The World Tae Kwon Do Federation. <http://www.wtf.org/> (Sept. 4, 2007).]

Dr. Octavius Lumaghi – A Collinsville Icon

Rachel Scrum
Good Shepherd Lutheran School, Collinsville
Teacher: Michael Voss

During the nineteenth century many Italians took their first steps on United States soil seeking a better life for their families. The place that they came to has now become a legend – Ellis Island. In the 1880s, they numbered 300,000; in the 1890s, 600,000; in the decade after that, more than two million. By 1920, when immigration began to taper off, more than four million Italians had come to the United States, and represented more than 10 percent of the nation's foreign-born population.

With the onset of Italian immigration, did any of them have an impact on the town of Collinsville, Illinois? The answer is yes. One Italian immigrant made a huge impact on the town – through medicine, mines, the Catholic Church, business, and civic affairs. This immigrant was Dr. Octavius Lumaghi, who was born in Milan in 1821 and was a graduate of the Universities of Milan and Paris. He emigrated when local political unrest upset living conditions there. In 1845, Dr. Lumaghi came to St. Louis to start his medical practice. During the time of the St. Louis cholera and malaria epidemics in 1854, he decided to build a country home in Collinsville.

In 1865 the railroad came to Collinsville and went right past Dr. Lumaghi's home. That is when he got the idea to develop a zinc works on his land. In 1871 he sank Lumaghi Mine No. 1. In 1894 the family opened mine No. 2 and No. 3 opened seven years later. After World War II they sank mine No. 4. During this time he encouraged many Italians to come to Collinsville to work in his mines when the mines in Colorado were shut down due to strikes. As the miners poured in, the city began to grow,

establishing more and more businesses. In 1885 a new city hall, designed in the Italianate style, was built and continues to be used. By 1922, 3,000 coal miners and their families made up almost a third of the city's 9,800 residents. In December 1918, the coal miners pooled their money and opened the Miners Institute, a cornerstone in downtown Collinsville. The building, now called the Miners Theatre, houses a theatre, shops and other businesses.

Lumaghi is also credited with starting the local Catholic Church. Since there was no Catholic Church in Collinsville, Lumaghi held church services in his home and he had Father Carroll from Alton officiate at the services. In 1856 he and fellow Catholics in the community had a frame building erected for the church. In 1880 they started the construction of the brick sanctuary and transept and completed it in 1890 with the erection of the nave and steeple.

Lumaghi also brought one of America's favorite pastimes, baseball, to Collinsville. In 1885 he had the Lumaghi Colts baseball team that played their games at the nearby zinc works. Lumaghi's youngest son, Louis, was the team pitcher. The town of Collinsville loved to watch their team play ball.

Lumaghi and his wife, Anna McLaughlin of St. Louis, had two sons who carried on the Lumaghi business. Their oldest son, Joseph, was born in Collinsville in 1861 and he preferred the business and office end of the family's vast holdings. Their youngest son, Louis, was born in 1862 and was loved and respected by all. Louis ran the family operation. Louis also served two terms as the eighth mayor of Collinsville, from 1901 to 1905. He was instrumental in developing modern city facilities with the construction of the waterworks. He was the director of the state bank for many years.

The Lumaghi family was one of many successful Italian families to migrate to Collinsville. Through Dr. Lumaghi's dreams, he was able to lay the groundwork for much of Collinsville's growth and prosperity. The town of Collinsville still sees the positive impacts that their family has made. For the town of Collinsville, the Lumaghi family will be remembered forever. [From James V. Gill, *An Historical Survey of the City of Collinsville*; Gilbert W. Killinger, *Collinsville Bicentennial*; The Library of Congress, "Immigration. . . Italian: The Great Arrival," <http://memory.loc.gov> (Sept. 10, 2007); *SS. Peter & Paul Catholic Church*; and Lucille M. Stehman, *A Pictorial History of Collinsville Illinois*.]

Immigration Essay: Chinese Heritage School

Brian Wang
University Laboratory High School, Urbana
Teacher: Adele Suslick

The Chinese Heritage School in Champaign-Urbana, established in the 1970s, supports the local Asian community by teaching Chinese to youths, reminding them of their heritage, and spreading Chinese culture in American society.

Chinese Heritage School teaches Chinese youths the Chinese language through interesting methods. It teaches Chinese to students step by step, because most are learning Chinese as second language. It is hard, since Chinese differs so much from their native language, English. For example, individual characters in Chinese are not simple and few as the 26 of them in English, requiring only 1 or 2 strokes to write. Some Chinese characters require 10 or even more strokes, and there were a total of 50,000 or more characters in the Chinese language before simplification, although only 3000 to 4000 characters are needed to achieve literacy. However, the task of memorizing 3000 to 4000 different characters seems daunting and discouraging to any student with Chinese as their second language.

The basic concepts of Chinese differ much from English. For example, there are no conjugations, no singular or plural forms, no tenses, no voices, etc. Chinese grammar relies on syntax and sentence structures to express grammatical differences. Therefore, the teachers have to make a connection between Chinese and English in the student's mind.

According to a former student at Chinese Heritage School, the education process starts with Pinyin first, because it is the closest thing to English. Pinyin is phonetic and is

made up of the English alphabet. Pinyin tells the readers how to pronounce a character. Reading them is the same thing as hearing someone speak Chinese. There are only a few hundred possible combinations of them, but each combination of Pinyin can mean several different words. The students move onto proper pronunciation of Chinese through Pinyin. After that, the students learn to connect Pinyin to individual Chinese characters. Pinyin is offered as a supplement along the side of Chinese characters to help students identify the meaning of the words. From there, the teachers move onto reading long passages of Chinese, first with Pinyin aid, then without. Thus the students will learn to write Chinese characters; writing is the most challenging part of the Chinese language.

The teaching materials at the school are diverse. The school has amassed almost a thousand different materials, which include videos, books, and tapes, even though the school is not funded in any way other than donations. These materials are from Jinan University in China or organizations throughout U.S. or China supporting their cause. The teachers at Chinese Heritage School also translate songs into Chinese or play Chinese movies to teach, since the students are easily bored with tough memorization and lectures.

Even so, with all these attempts to make Chinese learning more interesting, some Chinese students, especially ones forced by their parents to learn the Chinese language, are sometimes not motivated to learn an entirely different curriculum along with their American one. They feel there is not much use for Chinese in U.S. Heavy loads of homework also discourage them from spending much time on Chinese, as does involvement in sports and clubs.

Despite the problematic student attitudes, teachers and parents feel that Chinese Heritage School reinstates the sense of Chinese heritage pride within Chinese youths. Teaching the language itself is basically teaching the Chinese culture. For example, Chinese culture praises the quality of hard work and discipline in a person, as both are needed to learn the Chinese language. Learning Chinese requires restraint from distraction and enduring perseverance at the task over a long time to memorize thousands of characters, and various characters that exist in Chinese do not have a parallel in English, therefore showing the cultural differences.

Teaching the language gives the Chinese youths the ability to communicate with other Chinese people who only speak and read Chinese. Younger generations of Chinese Americans are glad to converse with their relatives on their visits to China. The students therefore can learn more about China and their own culture, and also identify themselves as individuals. The language also allows them to read ancient Chinese books if they are willing to take the time. These writings contain many old Chinese philosophies and social values.

Chinese Heritage School spreads the knowledge about China to other races. Chinese Heritage School not only teaches Chinese Americans but also Americans who have a fascination with Chinese culture or language. This school accepts Americans who wish to learn Chinese but are unable to enroll in a Chinese language class at the University of Illinois-Urbana-Champaign. Teaching of the language spreads the culture of China. Teaching and sharing of culture can lessen culture shock and allow more equality through mutual understanding. [From ERIC Digest, "Chinese Heritage Community Language Schools in the United States", <www.ericdigests.org/1998-

1/chinese.htm> (Sept, 9. 2007); Jerry Norman, AskAsia.org, "Chinese Writing: Transitions and Transformations." <www.askasia.org/teachers/essays/essay.php?no=101> (Oct. 10, 2005); Student historian's e-mail interview with Gordon Ruan, Sept. 8, 2007; and Mabel C. Thurmon "Dose of Culture - Chinese Heritage School Offers a Chance to Learn Language and Culture." News-Gazette [Champaign-Urbana] 30 Jan. 2003. Access World News. NewsBank. UIUC Lib. <http://infoweb.newsbank.com.proxy2.library.uiuc.edu/iw-search/we/InfoWeb> (Aug. 28, 2007.]

Immigration with Integrity: The Korean Church of Urbana-Champaign

Richard Wang
University Laboratory High School, Urbana
Teacher: Rosemary Laughlin

The Korean Church of Urbana-Champaign was founded in 1973 by a small but devout group of students. Today, it has become a well-established institution with more than 600 members, comprised mainly of foreign students from Korea, Korean professors at the University of Illinois, and Korean research workers; each group brings family members who are part of the church as well. The congregation has proven to be focused, active, and dedicated. From its humble origins, the church has grown as an influence in the city: it has proven itself a good citizen in its immediate neighborhood, and its members have created businesses and jobs in the city.

By 2005, the Korean Church, located at 608 West Green Street, had a "sister church": it partnered in sharing facilities with the First Presbyterian Church of Urbana. At the time, the two jointly proposed an expansion of 10,000 square feet for an addition on the west side of the building, a request that reveals the growth of the Korean church. The request was at variance with zoning regulations and needed to be presented to the Urbana council. Marya Ryan, who lives just north of the church and is a former Urbana council member, noted that an addition covering 5,900 square feet could have been built without having to seek a variance. The church was really looking for a good-sized expansion for the construction of its Korean Mission Center, which would be used primarily by the Koreans.

A hearing on the variance request drew an overflow crowd of supporters and opponents to the city council's February 21, 2005 meeting. Among the latter were a

number of neighborhood residents who thought the church was already a burden on a largely residential neighborhood and should not be allowed to expand. For example, Linda Lorenz said it "destroys the residential character of the neighborhood and lowers the property values." The Urbana council ended up approving the addition, with council members voting 5-2 to grant the construction of a mission center, which would contain offices, classrooms, and a fellowship hall, for the Korean Church. The council's decision, of course, delighted Rev. Jong Ham of the Korean Church, who looks to recruit more people from the Korean community. That there were enough proponents of the project for the council to approve the expansion showed that the majority of people saw the church as a virtuous institution and a good citizen.

The Korean Church and Urbana's First Presbyterian Church, founded about 150 years ago, have a close connection that extends back more than three decades. Urbana Presbyterians had started their international interests in a big way in 1973 when they offered church meeting space to the Korean Church. They had also provided an old house near the church for offices that served the Korean Presbyterians. Since then, the two Presbyterian churches, both part of the Presbyterian Church (U.S.A.), a mainline Protestant Christian denomination in the United States, have been inseparable. In 1975, the Urbana church congregation hired a Korean, the Rev. Hewon Han, as an associate minister. Youth in the church colloquially called him "Hap," a manifestation of the familiarity and informality of the two churches. Further emphasizing the close relationship, the Korean Church had agreed to pay most of the bill for the $1 million Korean Mission Center project, although it would be owned by the First Presbyterian Church. "They are paying for it and managing it, but we will own it," Rev. Don Mason

of the First Presbyterian Church said; "One key unlocks all the doors in this building. We have celebrated a 30-year relationship and have a covenant to share the same facilities." Speaking about its paragon partnership with the First Presbyterian Church, Rev. Jong Ham said, "The two churches are a good model of two different cultures working together." Upon hearing the Urbana council's decision, Rev. Mason ebulliently stated, "We're excited about new possibilities for doing missions together, doing our activities together, in a multi-cultural way."

The Korean Church's influence on traffic in the area was initially a major cause of concern, as the February 2005 council meeting revealed. Many people, the majority of whom lived near the church, were opposed to the expansion of the church because there already were traffic problems, which would have been exacerbated by the increase in area: "We have parking problems," said Marya Ryan, and "having this big of a variance is likely to increase the traffic problems." Another neighbor complained about how a church member's parked car had blocked his driveway. In fact, many complaints of this sort were received. In an attempt to solve these traffic problems and assuage their neighbors' grievances, the church talked with the Champaign-Urbana Mass Transit District about installing a bus shelter at the corner of Orchard and Green streets to facilitate access to the church, as well as to encourage use of public buses and not cars. Orange traffic cones were put out in no-parking zones nearby. Rev. Mason said, "We really want to be a good neighbor…We consider it our Biblical mandate to love God and love your neighbor."

The majority of the members of the church have jobs in the city, thus promoting Korean influence in business. One example is the tae kwon do school on South First

Street, with Han Min Kyo as the current grandmaster. Han, also president of the World Tae Kwon Do Alliance, came to the United States from a family distinguished as a leader in the development of Tae Kwon Do into a modern martial art. There are also several Korean restaurants in Champaign, for example, B-Won on Neil Street and Dorcas on Green Street, that attract Americans well as Koreans. Other church members have opened a hair shop; there are many who work as realtors; and a former member is a doctor at Carle Hospital. These are examples of the integration of Koreans into American society. The church has, in general, become more culturally connected since its foundation.

The Korean Church of Urbana-Champaign has certainly established itself in the city and currently numbers 600 members. Sungsoo Na, a student who immigrated to Champaign to further his education at the University of Illinois, notes that many Koreans marry Americans here, and eventually switch to attending an American church. Interracial marriages are indications that Koreans have become well-integrated with American society. [From "Han's Tae Kwon Do." <http://www.hanstkd.com/> (Aug. 27, 2007); "Korean Church of Champaign-Urbana." <http://www.kc-cu.org> (Aug. 27, 2007); Mike Monson, "Urbana Church Seeks Variance." *News-Gazette, Access World News*. NewsBank. <http://infoweb.newsbank.com/> (Sept. 8, 2007); Mike Monson, "Urbana Council Approves Church Addition." *News-Gazette, Access World News*. NewsBank. <http://infoweb.newsbank.com/> (Sept. 8, 2007); Student historian's interview with Sungsoo Na, Sept. 4, 2007; and Lynda Zimmer, "From Diversity to Diversity – Urbana Congregation Started 150 Years Ago." *News-Gazette, Access World News*. NewsBank. <http://infoweb.newsbank.com/> (Sept. 8, 2007).]

Immigration in Mount Morris and the Surrounding Areas

Jessica Weller
Oregon High School, Oregon
Teacher: Sara Werckle

Immigration has influenced the Illinois region since the end of the Blackhawk War in 1828. After the war, the area now known today as Mount Morris was settled. Only a few immigrants came at first, but within a few years, the village of Mount Morris was founded. The people who made up the village and its surrounding area have left a mark still evident today. Mount Morris is not just a small settlement on a hill in the middle of nowhere; it is an important place in history for all its residents to know.

Most of the people who came to Mount Morris came mostly from Washington County, Maryland, while a few others came from Schuyler County, Virginia, and Franklin County, Pennsylvania. Colonel William Hamilton was sent to the area to survey townships in the Rock River area. Many immigrants were being drawn to Illinois to work in the lead mines that were opening in Galena. John Phelps was one of these men. His object was to "make a location as near as possible on a true line leading from Chicago to Galena, believing at some future day at the crossing of the Rock River, it would be a very important point." In 1833, Phelps and his two brothers began to make several trips from his old home in Virginia to his new settlement just east of Mount Morris's present location, bringing supplies. Phelps also had Indians in the area help him build a sawmill on Pine Creek, just upstream from where one of the first sawmills was built by Isaac Bordman. This mill was extremely busy, with farmers from over fifty miles away bringing wheat to turn into flour. Soon after, Samuel Hitt and Nathaniel

Swingley, who were Methodists from Maryland, explored the area, and then sent their colony to the area to settle.

The immigrants came from all over Europe. Lela Mae Feary Stomberg recalls the area was "settled with several different nationalities – English, German, Italian, Polish, Swedish, French, and Spanish" who "melded into a new nationality – the American." Each nationality brought different bits of culture to the area. The English influence of the settlers helped name Stratford, a small settlement along the railroad tracks. The people selected a township form of common government, popular in the New York and Pennsylvania area, rather than the New England ways of having town meetings. They lived in stereotypical cabins around the edges of the timbered areas, which were familiar to where they had last lived. The people tended to stay away from the prairie grasses because of the destruction of the prairie fires. As soon as the people realized the value of the prairie land, farming became prosperous.

The community benefited greatly from the printing gear brought by the Kable family, who were Pennsylvania Germans. The Kable brothers, Harvey and Harry, contributed greatly to the developing neighborhood. They successfully started the Kable Company, a printing business, which, according to Harry, transformed Mount Morris into "a city in miniature" so that "before the turn of the century, Mount Morris was a typical Midwestern country town." Kable created jobs for the people of the growing village. The Kable brothers also started the Kable Band, the first band in Ogle County, still playing today. Later in their lives, the Kable brothers were able to help fund a community gym and Sunset Hill, the public recreational facility, both of which are still in use today.

The Methodist founders that immigrated to Mount Morris held education in high regard. The first schools were held in private homes, and then actual schoolhouses began to appear. The schools had a high literacy rate compared to most in the area. Usually books were confined only to study material, but Mount Morris had an unusually high-quality library for a small town. Games were limited at the schools because the only recreational objects they possessed were a ball, bat, and an occasional stick. The children usually played base games, tag, and other games that did not need physical objects. The schools were exceptionally small; so diminutive were they that during the football games, the players would have to come off the field to play in the band. Nevertheless, the community members still valued all that the schools offered.

Others groups besides the churches were active in the surrounding community. The Ku Klux Klan operated in Mount Morris, but never caused any physical violence. The most prominent memory of the KKK to one historian was "a huge fiery cross at a rally in the cornfield behind our house and of hooded figures subsequently parading through the town on horseback." An elite group of Masons helped found the village of Mount Morris, but their presence never had much influence on the people living there, even with their reputation of being anti-Catholic. The Women's Club is to thank for the White Pines State Park. Without their persistence, the state of Illinois would not have agreed to buy the land and protect it for the years to come.

Immigration influences all communities all over the world. The people who decide to immigrate to different lands choose to bring with them their ideas, beliefs, and heritage. Little did the immigrants know that when they came to live in America, their actions would be fueling their communities for hundreds of years after they were gone.

In the case of Mount Morris, Illinois, their influence still thrives. [From Esther E. Buskohl, *Townline Road*; Harry G. Kable, *Mount Morris*; Jane Shoemaker, *Pine Creek Recollections Revisited*; Donald L. Smith, *My Town*; and Wanda Sheely Wiggins, *Pine Creek – People – Places – Times*.]

Jean Baptiste Point DuSable

Quentin White-Westerfield
Carbondale Community High School, Carbondale
Teacher: Nick Weshinskey

Thousands of immigrants from all over move to Chicago every year. The constant movement of immigrants into Chicago has impacted the city in many ways. One migrant that affected Chicago in a major way was Jean Baptiste Point DuSable. DuSable was one of the first to contribute to Chicago. When DuSable settled in the Chicago area, he ended up becoming the founder of Chicago and established its spirit for economic success. He became the father of Chicago because he set up the community and attracted colonists to the area. DuSable also influenced Chicago's industrial support by setting up a trading post that dealt in most products available during his time.

Jean Baptiste Point DuSable was born in 1745 in San Marc, Haiti to a mother who was Haitian and a father who was French. While living in Haiti at an early age, he heard many stories from the French about opportunities for financial success in Louisiana. By the age of nineteen DuSable traveled to New Orleans with his friend Jacques Clamorgan to seek out those same chances. Within a year of living in New Orleans in 1764, DuSable heard of the land where the Native Americans said, "the river meets the lake." This was supposedly the perfect geographic location to set up a trading post because the Mississippi River and the Ohio River ran by it. Hence, DuSable eagerly sailed up the Mississippi River to go to Chicago in 1765. DuSable immediately started a trading post by the Chicago River, which became very prosperous. This was DuSable's first step to making an impact on Chicago's economic status.

While DuSable was in Chicago he met Chief Pontiac, the Potawatomi tribe leader. Pontiac later asked DuSable to arrange a peace treaty between all the Native American tribes of the Midwest. DuSable was very pleased about this proposal and made a meeting between all the tribes without delay. DuSable created better relations with the Native Americans, and it helped with his trading post's success. DuSable continued to thrive with his trading business and also married Kittiwaha who was a part of the Potawatomi tribe and later had a daughter and a son with her. This made DuSable's relations with the Native Americans even better, and by 1776 his trading cabin had expanded to a trading post, and then to a community with a church, and a school, which put Chicago on the map as an important economic center. If Jean did not immigrate to the Chicago area, there would have been a good chance that a different person would have settled there, and he probably would have been like most other settlers and created bad relations with the Indians. Then there would not have been good enough relations with all the Indians to make a successful trading post. DuSable was known for trading throughout the whole Midwest. DuSable mostly dealt in pork, flour, and bread to hunters, fur trappers, and settlers; he also sold manufactured items since he was skilled as a carpenter. One of the main reasons DuSable had all these skills was because of the fact that he was an immigrant. DuSable learned most of these skills as he immigrated from state to state and met new cultures. For example, DuSable learned how to make flour from the Indian tribes he met.

Chicago was not officially founded as a city until 1838, but it was Jean Baptiste Point DuSable's trading post that set up the economic and commercialized basis around which Chicago is founded. Even though DuSable died in St. Louis, Missouri he will

always be remembered for his contributions to Chicago. It took many years before DuSable was finally given the credit he deserved for founding Chicago. On August 8, 1963, Richard J. Daley, a mayor of Chicago, officially stated that the third full week of August will be called DuSable week to recognize that Jean Baptiste Point DuSable was in fact “the first Chicago resident of record.” DuSable is still considered the first settler and founder of Chicago, Illinois. [From Dominique K. Butler, "Jean Baptiste Point Du Sable: the Founder of Chicago," Jean Baptiste Point Du Sable. Dec. 1995. Illinois State Library. <http://www.lib.niu.edu/ipo/1995/ihy951204.html> (Sept. 3, 2007); Garranty Carnes, "Jean Baptiste Point DuSable," *American National Biography*; Richard J. Daley, Chicago, Office of the Mayor, City of Chicago, *DuSable Week*; and Christopher R. Reed, *Black Chicago's First Century*.]

Chinese Students at the University of Illinois

Alex Zhai
University Laboratory High School, Urbana
Teacher: Rosemary Laughlin

On February 12, 1912, revolution in China destroyed an ancient tradition. When Emperor Pu Yi abdicated, the imperial government, which had for millennia been the helm of Chinese politics, was no more. Meanwhile, on the other side of the world, Chinese students at the University of Illinois were already one step ahead of events at home. Several years earlier, government and private sources in China had begun to fund study abroad, a development resulting from the increasingly apparent inability of traditional ideas and technologies to resist economic exploitation by European powers.

These students studying abroad were acquiring the ideas of the West, from political thought to civil and electrical engineering, in an effort to modernize their home country. In the context of a revolution, their knowledge became doubly important for the reforming and rebuilding of a nation.

Although dispersed among many different universities, the Chinese students tried to maintain close contact with one another through the Chinese Students' Alliance, a national organization that distributed lists of names, published the *Chinese Students' Monthly*, and hosted annual gatherings. On a local level, the Chinese at the University of Illinois formed the Chinese Students' Club, the center of their organized activities.

By 1918, the Chinese Students' Alliance listed 1124 Chinese students studying in the United States. Of these, 40 attended the University of Illinois, the seventh largest Chinese population at any school in the U.S. This figure would jump to 69 in two years.

As reported in the *Daily Illini*, Illinois graduates were well-respected in China after returning home, and they recommended the university to other prospective students.

These Chinese students most commonly went into fields such as engineering, medicine, education, and political science, where their studies might contribute to the progress of China. Beyond their studies, however, the Chinese students at the University of Illinois were often involved in spreading awareness of Chinese culture—selling traditional Chinese items at bazaars or putting on plays. The club also published "Young China," a pamphlet explaining events in China to Americans. This suggests that to some extent, these students saw themselves as the link between China and America in the absence of a well-established government in China. Indeed, temporary Chinese students in America were of sufficient significance that President Calvin Coolidge wrote a letter of encouragement to the organizers of their annual gatherings.

While the Chinese students had a unique purpose for their studies, though, in some ways they were just like any other college students. The primary attraction of the 1913 Chinese Students' Alliance Midwest Conference, held at the University of Illinois, was a multitude of contests, from Chinese and English debate and oration to track and field, soccer, tennis, baseball, and target shooting. Describing the intensity that the students had in such recreation, a pamphlet cited the "keen competition between different clubs and individuals and the great enthusiasm among the members of various committees."

As for the American students, while the early-twentieth century was a time of generally high anti-Chinese sentiment, students at the University of Illinois seemed to accept the visiting Chinese students. Perhaps this was because they did not compete for

jobs. University President Edmund J. James undoubtedly also contributed to an amicable atmosphere; James demonstrated a genuine interest in aiding China, even writing to the President of the United States on behalf of China's interests.

However, as evidenced in articles from the *Daily Illini*, there was a patronizing undertone in the relationship between Americans and the Chinese students. One article in praise of a show by the Chinese Students' Club describes three fortune-tellers in the play as "playing Chinese music and singing Chinese songs in the most absurd fashion." Another article demonstrated naïve optimism and confidence that what American universities taught the Chinese students could make China a "happier, more peaceful nation." It was an indication of the limits of understanding between the U.S. and China.

The Chinese students themselves were also full of optimism, but as the years wore on, the situation at home did not improve. With the prevalence of civil war, progress in modernization lagged. In 1926, Illinois was once again host of the Chinese Students' Alliance Midwest Conference. This time, however, the focus was not on sports but rather a "constructive programme for China," a broad conference theme which asked each student to contribute his or her own expertise to the development of China. There was a sense of urgency in the words of the Sao-ke Alfred Sze, Minister to the U.S., that were printed in a pamphlet for the event. He mentioned the role of students in the May 30 Movement as if to tell the students in America that they, too, owed sacrifices to their country.

In addition, conditions in the U.S. became more hostile. Although the Immigration Act of 1924 made an exception for temporary students, it stepped up earlier restrictions and essentially banned the immigration of most Chinese. A global depression

soon distracted the West from events in China, while China itself began to fall into turmoil.

When the Chinese at the University of Illinois returned home, they spread and applied their learning. Most of these graduates disseminated their learning by teaching at universities in China, but some made more specific contributions as well. One alumnus invented a Chinese typewriter, and another became a justice of the Supreme Court of China. A third Illinois graduate introduced vegetables and fruit trees from the U.S. to Chinese farmers. Ultimately, this attempt at modernizing mainland China would be unsuccessful, leading to the Communist takeover and a backlash against many American ideas. Nonetheless, the Chinese students who immigrated to study in America made an important early contribution to the acceptance of modern Western ideas. It was the first step of a century-long journey towards a modern China. [From "The Chinese Republic." *Daily Illini* [Champaign-Urbana] 11 Oct. 1922: 4. *Illinois Digital Newspaper Collection*. University of Illinois. <http://www.library.uiuc.edu/idnc> (Aug. 28, 2007); Chinese Students' Alliance. *The Chinese Students Directory*; Chinese Students' Alliance. *The Fourth Annual Conference*. Urbana-Champaign, IL: 1913; Chinese Students' Alliance. *The Seventeenth Annual Conference*. Champaign-Urbana, IL: 1926; "Chinese Students Portray Customs of Native Land." *Daily Illini* [Champaign-Urbana, IL] 13 Jan. 1917: 1. *Illinois Digital Newspaper Collection*. University of Illinois. <http://www.library.uiuc.edu/idnc/> (Aug. 28, 2007); "Foreign Students Write Mrs. Baker." *Daily Illini* [Champaign-Urbana] 22 Sept. 1922: 10. *Illinois Digital Newspaper Collection*. University of Illinois. <http://www.library.uiuc.edu/idnc> (Oct. 17, 2007); Frazier, J. A. "Chinese Outnumber Other Nationalities." *Daily Illini* [Champaign-Urbana,

IL] 10 Nov. 1920: 8. *Illinois Digital Newspaper Collection*. University of Illinois. <http://www.library.uiuc.edu/idnc/> (Aug. 28, 2007); United States. Dept. of Labor, *Treaty, Law, and Rules Governing the Admission of Chinese*; *Who's Who of American Returned Students*. Peking, China: 1917; and "Young China Brings East to Americans." *Daily Illini* [Champaign-Urbana] 27 Nov. 1920: 6. *Illinois Digital Newspaper Collection*. University of Illinois. <http://www.library.uiuc.edu/idnc/> (Aug. 28, 2007).]